The
UNITARIAN MONTHLY

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"The Greatness of Man."

LET us not disparage that nature which is common to all men; for no thought can measure its grandeur. It is the image of God, the image even of His infinity, for no limits can be set to its unfolding. He who possesses the divine powers of the soul is a great being, be his place what it may. You may clothe him with rags, may immure him in a dungeon, may chain him to slavish tasks—he is still great. You may shut him out of your houses; but God opens to him heavenly mansions. He makes no show indeed in the streets of a splendid city; but a clear thought, a pure affection, a resolute act of virtuous will, have a dignity of quite another kind and far higher than accumulations of brick and granite. and plaster and stucco, however cunningly put together, or though stretching far beyond our sight.

—Rev. W. E. CHANNING, D.D.

M.B.

Notes and News.

Miss Rosalind Lee, B.A., serving in the Unitarian ministry, S. Wales, distributed the prizes to students at the closing proceedings of the Session at Carmarthen College, June 26th.

The (temporary and provisional) Florence Nightingale Memorial Convalescent Home for Men was formally opened at Great Hucklow, on July 6th.

Mr. P. C. Whiteman, son of Rev. J. Morgan Whiteman has obtained his B.A. degree at Manchester University.

The N. Cheshire Unitarian Sunday School Union held its annual picnic at Mossley on July 6th, followed by tea, after which Rev. H. McLachlan, M.A., B.D., warden of the U.H.M. College, Manchester, delivered a lecture on the Unitarian Methodists of Rochdale and Rossendale to an audience of 75 people.

The Unitarian Historical Society held a meeting at the Memorial Hall, Manchester, July 3rd, when a paper on "The Open-Trust Myth" read by the Rev. W. Whitaker, B.A., gave rise to a brisk discussion.

The Unitarian Movement at Kingston, Jamaica, under Rev. Ethelred Brown, is appealing to English Unitarians for support. Donations to Miss E. C. Lake, treasurer, Central Postal Mission, "Alaska," Sutton, Surrey.

2nd Lieut. Norman B. Munn, of Mount Pottinger, Belfast, severely wounded, is to receive the Military Cross for gallantry; Lt. N. Gledhill, of Holbeck, Leeds, is awarded the Military Cross for gallantry.

The Assembly of Devon Divines at Exeter, June 19, bade farewell to Rev. A. Lancaster, who is retiring, and passed resolutions in support of a Federal University for the South West of England, and in favour of a League of Nations.

2nd Lieut. L. Robinson, of Newcastle-on-Tyne, awarded the Military Cross with a bar, is the fourth officer connected with our Church of the Divine Unity to receive the Military Cross.

Rev. A. C. Goodwin, Methodist, conducted a Flower Service for the Mottram Unitarians on June 23rd.

The foregoing Notes and News were crowded out of the August issue.

Miss Margaret Gimson, of Leicester Great Meeting Chapel has been awarded the Order of the British Empire for work for discharged soldiers.

Rev. Dr. Fort Newton, City Temple, has received £100 "For your holiday, from a Big Sinner."

The Pudsey Unitarian Choir assisted by a band, gave an open-air concert in the Park on a Sunday evening and raised £45 for wounded soldiers and sailors.

Rev. J. H. Weatherall, M.A., of Essex Church, London, delivered an address by invitation on a Monday evening from the stage of the Coronet Theatre, London.

MINISTERIAL CHANGES: Rev. A. Cobden Smith commenced his ministry at Chapel-lane, Bradford, July 28th, and was welcomed August 10th: Rev. T. Paxton on leaving Bradford for Scarborough has received farewell presentations from the church, and from the outside public for his services to the Khaki Club; Rev. J. C. Ballantyne has been welcomed at the Mill-street Mission, Liverpool; Rev. J. Tyssul Davies, has been welcomed to the Theistic Church, London; Rev. Alfred Hall has had farewell presentations at Newcastle, and entered upon his ministry at Upper Chapel, Sheffield; Rev. A. Lancaster has concluded his ministry at Tavistock; Rev. J. Vint Laughland has accepted appointment to Unity Church, Sheffield, for six months; Rev. J. H. Ewbank, of Swinton, has accepted appointment to be minister at Padiham, to begin early in November; Rev. T. P. Spedding has resigned as Missionary Agent British and Foreign Unitarian Association and accepted appointment as minister of the Old Meeting (Unitarian) congregation, at Mansfield; Rev. H. McLachlan, M.A., B.D., warden of the U.H.M. College, has accepted appointment as locum tenens at the Stalybridge Church for 12 months during the absence of Rev. John Ellis with the Y.M.C.A., in France; Rev. Richard Lee, M.A., Chesham, Bury, has accepted appointment as minister of the Free Religious Movement, Dundee, and commenced on August 4th.

DEATHS: Lt. Noel F. Perris, killed in aeroplane collision, July 20th, 25; Mrs W. B. Burgess, of Horwich, July 21st, 32; Mr. F. M. Ranson, East Cowes, I.W., July 16; Rev. Captain Walter Short, B.A., of Bootle Unitarian Church, killed in action, France, July 20th, 39; Pte. Joe Elliott, of Chesham, Bury, killed in France, July 7th; Mr. S. R. Tyssen, son of Dr. A. D. Tyssen, Hampstead, London, July 31st, 72; Mr. Julius Hess, Leeds, treasurer, Yorkshire Unitarian Union, July 3rd, 60; Miss Emma Pritchard, Highbury Crescent, London, July 16th, 80; Rev. H. C. Horsley, B.A., Manchester, July 15th, 30; Pte. Jack Berry, of Southport, died in hospital, France, of wounds, May 3rd.

A NEW SCHOOL HYMN BOOK.—The Sunday School Association, Essex Hall, London, along with representatives of the Manchester District Sunday School Association has compiled a very neat and handy hymn book for our Unitarian and other Sunday Schools containing 96 hymns, at the price of 3d in stiff paper covers. It is entitled: "Hymns for School and Home, with Opening Services." The selection and classification of the hymns are good; there are also references to tunes, and a detailed index is supplied. The Services at the end are certain to be very useful and helpful and they add much to the value of the book. The Compiling Committee has done well, but is it not really quite time that we ceased to "beseech" God, and to beg of Him to "Have mercy"? God is ever merciful and never unwilling to do what is right and needful. We do not think of Him as hard and cruel and our language should accord with our nobler faith.

THIS BIT OF ENGLAND.

If this bit of England be
Worthier because of me;
Stronger for the strength I bring,
Sweeter for the songs I sing;
Purer for the path I tread,
Lighter for the light I shed;
Richer for the gifts I give,
Happier because I live;
Nobler for the death I die;
Not in vain I have been I.

—Edgar Vine Hull.

A HINT.

If after kirk you bide a wee
There's some would like to speak to ye.
If after kirk you rise and flee,
We all seem cold and stiff to ye.
That one that's in the seat with ye
Is stranger here than you maybe.
All here have got their fears and cares.
Add your soul unto our prayers;
Be you our angel unawares.

—From "The Christian Life."

To Men and Women on War Service.

Motto: FOR GOD AND HUMANITY.

DEAR COMRADES,—You perhaps do not know what an inspiration it is to those of us at home to learn how grandly heroic our men and women are on war service. Ministers serving with the Y.M.C.A. and others in the ranks testify to the fine moral quality of our soldiers; and we know from various sources of information that the same is true of men who are in the navy. Of our women at home or near the battlefields, nothing too good can be said. What Florence Nightingale was and what Nurse Cavell has been since, are examples showing what they can be. In 1856, Florence Nightingale defended the characters of our soldiers in words which stand true for to-day. They are worth recalling, and they are these: She said "I have never been able to join in the popular cry about the recklessness, sensuality, and helplessness of soldiers. On the contrary, I should say (and perhaps few women have ever seen more of the manufacturing and agricultural classes of England than I have before I came out here) that I have never seen so teachable and helpful a class as the Army generally. Give them opportunity, promptly and securely, to send money home, and they will use it. Give them schools and lectures, and they will come to them. Give them books, and games, and amusements, and they will leave off drinking. Give them sufferings, and they will bear it. Give them work and they will do it. I had rather have to do with the Army generally than with any other class I have ever attempted to serve."

A General in this war says of our men: "The kindness of the men to each other, to the wounded, whether British or German, to the French civilians, especially the women and children, is as marked as ever it was. It is astonishing the good behaviour of the men in these French towns; it is the rarest thing in the world to get a complaint."

Added to such testimonies the records of heroic deeds of self-sacrifice for each other—so numerous that they are an everyday occurrence, and we feel more proud of our men and women than can be expressed in words. You are keeping up the good name of the British character and enhancing its honour and its glory. You are proving how soldiers, sailors, nurses, munition workers can be straight, and pure, tender and noble. You, by your valour, your courage, your persistent battle for the triumph of a high ideal, are the saviours of your people, and of civilisation, from the most brutal of all tyrannies. We owe to you more than can be measured and we should be objects of shame unless we tried our best to be worthy of what you have done and suffered for us and for humanity. Be assured that God is ever with you, to sustain, to inspire, to strengthen and to bless.

—ED.

As never before the serious, thoughtful, sincere multitudes are praying for a faith that is authorized by conscientious thinking, by the agreement of profession and practice and by the personal experience of God speaking to the individual mind and heart.

Of all Christian fellowships, it is our privilege and our solemn duty to proclaim the gospel placed in our keeping. But to do it adequately to-day we must be willing to adopt a new idea concerning methods and responsibilities. The day of little things is passed. The hour has struck for the enlargement of our borders and a new scale of activities.

WAR TIME THOUGHTS FROM MARCUS AURELIUS.

"Take care not to feel towards the inhuman as they feel towards men."

"Set thyself in motion if it is in thy power, and do not look about thee to see if anyone will observe it, nor yet expect Plato's Republic, but be content if the smallest thing goes on well, and consider such an event to be no small matter."

A Beloved Captain.

Captain the Rev. Walter Short, B.A., minister, Bootle Unitarian Church, who was killed in action near the Marne, France, July 20th, 1918, aged 39.

"But strew his ashes to the wind
Whose sword or voice has served mankind,
And is he dead, whose glorious mind
Lifts thine on high?
To live in hearts we leave behind
Is not to die."

IT was in the first year of the war. We two minsters of the Unitarian Faith were attending some meetings in Manchester. In an interval on the way to the place of assembly he and I walked together through the city ; he a young fellow in the early thirties, and I on the verge of three score.

He was very serious, and spoke about the war, and seemed much concerned as to his own duty in relation thereto.

"I feel it more and more strongly every day that I ought to join the ranks. What would you advise?"

"Well, it is difficult to advise. You are young. And because you are young you feel the matter all the more incumbent upon you. But your church has to be considered. And there never was a time when a church so greatly needed its minister as now, to advise, to comfort those in sorrow, to encourage, and to help people to keep up a good heart."

"Yes, I quite grant that that is so,"—said he. "One would not leave one's home and family, willingly, nor one's church in such a critical time as this. It is just a question which duty is the more imperative in view of all the circumstances, —to go or to stay."

I judged from his talk that if he went he would not be going into the R.A.M.C., nor seeking an appointment as a chaplain, but that he would enlist in the fighting forces. When the talk was over, it was evident that he felt greatly impelled towards joining up. And in due course it was announced that he had definitely decided to do so, and that he had informed his church, which after necessary consideration, agreed to give him leave of absence, and to supply his pulpit and fill his place in various ways as best it could.

Never did a more noble-hearted young fellow go forth to the war. He possessed the true knightly quality. He was courageous and brave ; he was cheerful, bright, good-tempered, of a sunny disposition, kindly, tender, having a warm heart beating within his breast. All who knew him loved him. There was a winsomeness in him that made him friends wherever he went. And when he saw his duty clearly he was firm to do it.

He resolved to go not merely as a minister, but as a soldier. So he joined an officers' training corps, and after training was transferred to France. In the course of time he gained promotion and became Captain.

I can well imagine what sort of a captain he was : beloved by his men ; a leader readily followed ; one who could cheer his men on with a sunny smile, and inspire them with a stirring appeal.

I knew him well. He had been my near neighbour and fellow-worker. I had learned his worth by close personal contact and fairly intimate acquaintance. And naturally I followed his military career with interest of more than an ordinary kind.

He sent monthly messages and brief war pictures to his church, which were published in its leaflet calendar. A few times when at home on leave he conducted the services and preached to his people. As time went on it was apparent that he was engaged more and more in the fighting line. Several of his fellow officers were killed. And when last on leave he said plainly to his friends that he did not expect to see them again. Without any fear or whining about it, he declared that he was certain to be struck down. He had from the first counted all the cost, faced all the risks, and made up his mind for the extreme sacrifice if it came. And it came. On July 20th, in this year, 1918, he was slain.

What could have been his greatest inspiration? Was it the example of the Master ready to suffer death for the ideal of Right? Was it the never-to-be-forgotten fact that the Great Exemplar had given his life "a ransom for many"? Was it the conviction that only by paying the price of self-sacrifice could justice be secured? Was it the faith that to follow Christ truly other men must become willing saviours, redeeming mankind from the tyranny of brutal wrong, and purchasing freedom and brotherhood with their own blood?

Yes, I think it was all this, personified in the Man Jesus, that actuated him more than anything else. In this he nobly followed in the footsteps of the Captain of his own soul, the beloved Captain of all true souls.

All honour to him and others like him! By their efforts are we saved,—made safe. By their stripes are we healed from fears and terrors otherwise possible.

It is God in man battiing for the Right. It is God's love for man, urging souls to fight for the triumph of justice.

He was a beloved Captain in his church, and in the War. He is now more than ever alive unto himself and to God, in another stage of God's eternity. In saying of him "Well done!" let us also be more worthy of such as he, and make the more sure by our own efforts that they have not given their lives in vain.

God with Little Adjectives.

By Rev. WILLIAM C. HALL, M.A.

Our discussions of God generally move around large terms ; they are debates on His infinite attributes. We agitate ourselves about His omnipotence, omniscience, omnipresence, etc. The intellectual interest is fascinating, but we may question whether it is attended wih any spiritual profit. Then, after our long exercitation over infinite attributes, suddenly there rises one, like Mr. H. G. Wells, to dispute them, to tell us that it is idle to seek the Absolute and that our faith must be centred in a Finite Being.

It is well within fair contention that the infiniteness we attribute to God is the postulate not of our knowledge but of our ignorance : it is of our faith, not of the truth we know, but of the truth we hope to know, and so believe in.

Our minds are at the mercy of big words. We have a preference for speaking of "terminological inexactitudes" when it would be better to speak plainly of "lies"; a phrase like "inebriated with the exuberance of his own verbosity" becomes immortal when its equivalent "drunk with too much talk" would die on the instant. We shall find it a good rule to turn all our big words into small ones ; and in the matter of our faith we shall probably find that there is nothing in which we thoroughly believe that is not capable of simple description.

Suppose, then, we refer to God—whose name is the briefest our lips can utter—in simple terms, and think and speak of Him with little adjectives, adjectives which do represent something we know of Him. When I call God infinite, all I mean is that I am unable to bring Him within the limits of my mind's definition. I do not know what "omnipotence" or "omnipresence" is ; I cannot grasp the idea of it—it outstands my mind. It does not help my soul to be continuously attributing to God terms which convey no positive meaning. But I do know what greatness and goodness are ; and to think of God simply as great and good is helpful.

Let me leave it to others to say that God is a Trinity incomprehensible ; a Being omnipotent, omniscient ; limitless and absolute and unsearchable ; in all His qualities beyond my defining. Let me say, as the first article of my creed, "There is One God who is Great and Good." It is helpful to believe that God, who needs but one syllable for His name and one syllable for the description of His person, needs for the encouragement of our faith in Him no more than adjectives of one syllable—"God is Great," "God is Good."

Strangeways Church.

I assume there is a general agreement that the important movement which is known as positive, aggressive, and uncompromising Unitarian Christianity is not to-day what it was fifty years ago. Unitarians in the district of Manchester no doubt feel this and desire a great revival. The writer, though now at a distance from Manchester, was, at the time of Dr. Beard's retiral and the new form of society instituted by the Rev. Brooke Herford, in Manchester. Mr. Herford received a very cordial invitation to succeed Dr. Beard. I know the Doctor was not eager to give up. It is not necessary here to attempt to revive the account of the proceedings. In his own way Mr. Herford was as devoted to the welfare of the common people as anyone. He had the idea that the great thing to aim at was to secure attendance at church. The chronic wail that non-church-goers utter, "We have no seat" Mr. Herford would meet by calling the seats " free," though with an offertory. Mr. Herford would only undertake the ministry of the Unitarian Church on the condition that the doors should be taken off the pews, and that all hymn books be distributed for general use. So far as I can remember the congregation entered heartily into Mr. Herford's carefully thought out idea of a People's Assembly for Unitarian Christian worship within three minutes' walk of the Cathedral where the Athanasian Creed was, and is, repeated thirteen times a year.

It must be admitted that the effort for some reason failed. It would be well for the guidance of coming Unitarian enterprises if all the facts could be ascertained and made available for practical use. Mr. Herford gave it up, and had a distinguished career in Chicago and Boston. The free seats alone will not secure attendance and support. There must be much hard, unseen effort with years of patient perseverance, to make a Unitarian Christian Society.

—HENRY WILLIAMSON.

Dundee. 8/8/17.

Unitarian Temperance Association.

ESSEX HALL, ESSEX STREET, STRAND, W.C.

Get on With the War.

THE other day one of our public men made a speech, it is said, against Prohibition. He made reference to the Conscientious Objectors, and to the soldiers in France to this effect, that the C.O. s almost to a man are total abstainers, and the millions in our armies in France are addicted to alcohol in some form or other as a beverage. Here we have an occasion where the extremists meet. And here also we have the spirit of the times on the Drink question, seeking to prejudice the cause of Temperance Reform. Mr. Ben Tillett, M.P., thus seeks to sow prejudice amongst comrades of the Labour Party, especially the absent ones, in view of the next Parliamentary election. Some of us know the C.O.'s and the prohibitionists, they are not all bigots; some of us know the soldiers, and we believe they will be with us more or less when the time comes; some of us know the Labour Party from within, and they want temperance reform. There are some public questions that cannot be settled by compromise, and there are some that will not make much progress without it. It may be possible to find some common ground upon which to agree, in trying to save our country from the enemy within the gate. Then for Heaven's sake let us get on with the WAR AGAINST INTEMPERANCE.

Not for four, but for forty years, we have seen the forces of the Movement made ineffective by disunion; its Allies do not belong to the Alliance, even some members of the Alliance have seceded. The Temperance Party in the country has failed to capture not only the Labour Party, but the Liberal Party, the Unionist Party, or any party; they all suspect the good intentions of the teetotalers. It is rather like the European conflict was, whatever it is now,—the united offensive is on the side of the enemy, there is a confederation of Trade influence, social custom, and habit, and we make no headway against it, because our aims and purposes are confused and confounded.

May some great leader, who is also a Statesman in the best sense, arise; one who will allay this prejudice amongst those who desire this Social reform equally with ourselves, and one whose call to every earnest man and woman in every movement will arouse them to unity and strength against the common foe, that victory may crown these years. R.N.

For the Children.

By REV. H. FISHER SHORT.

"NUMBER ONE."

"As I walked by myself,
And talked to myself,
Myself said unto me,
Look to thyself,
Take care of thyself,
For nobody cares for thee."

MY DEAR LITTLE FRIENDS,—

Nursery rhymes are ripping nonsense. It is great fun to turn things upside down, to make the man in the moon burn his month with eating cold pease porridge. Of course, it is all part of the great game of "Let's pretend," the jolliest game in the world. You can all recite the merry bragging jingle I have written above. It is brave and clever and defiant; but you know it is only a bit of make believe like truth standing on its head. Truth planted on its feet sings a very different song. No boy, even of nine, ever looked to himself No girl, even of seven summers, ever took care of herself As every boy, and every girl, knows, the world is full of living hearts that care. God cares, and, because God cares, mother cares, and father cares. Someday you will understand how that is. Also you will know that the teacher in the school, and the preacher in the pulpit and the brave soldier on the battlefield, and ever so many more care for boys and girls in all sorts of wonderful and beautiful ways. There is something else you will learn in the years that are coming. It will be a sad, sad discovery. You will find that what is amusing nonsense to boys and girls, some men and women believe to be sober truth. You will hear them repeating Satan's cry, "I believe in looking after number one." Nay, not only will you hear them saying it; worse still, you will see them doing it. And you will notice something more;; you will see that the number-oners are always unhappy people. Some of them may seem to be happy, but soon you will see they know nothing of pure joy. 'Like people afflicted with toothache, there is pain in their smiles and suffering in their laughter. Only it is not their teeth that ache, but their hearts which ache for the friendship and trust and love of others. Against such things their blind selfishness shuts the door. Nobody really cares for them because nobody can. Beautiful things you admire because they are admirable. You love men and women, boys and girls, who are lovable. Selfishness, which always grabs at the biggest and best of what happens to be going, that forgets number two because it is so

busy looking after number one, may be pitied, may be treated with great kindness, but it simply cannot be loved. Not even God expects the cart to draw the horse or human beings to do impossible things. If the cat will walk by himself, you cannot walk with him; he simply will not let you. (Kipling tells about the cat in "Just So Stories.") Only the number-oner, though he walks by himself, not being a cat, is miserable in his solitude. The price of love is unselfishness, and love and happiness are one. Therefore, look after number two and three and four and forty, and a thousand will thank God for the ones who forget their number.

Always heartily yours,

H. FISHER SHORT.

War is a very terrible thing. In it many thousands of men are fighting to kill each other, and many are slaughtered and buried upon the battlefield. Their mothers and fathers, their brothers and sisters, grieve to think their loved ones have been cruelly killed. Many of these men who are slain were fathers of families. They had to leave home, their wives and children, to go and help to keep the enemy from invading England. And now that they are killed their children have no father; and mother and children are plunged in sorrow at the loss they have thus suffered. If one of those men killed in action was your father or elder brother you know what a cruel thing war is. Would you like to put an end to all such war that men shall no longer kill each other and cause so much sorrow?

"How much trouble he avoids who does not look to see what his neighbours say or does or thinks, but only to what he does himself, that it may be just and pure, or, as Agathon says, look not round at the depraved morals of others, but run straight along the line without deviating from it."

"Look within. Within is the fountain of good, and it will ever bubble up if thou wilt ever dig."

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(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

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